

UPSC MCQ

05

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Q1

- **The Government of India Act, 1935, is considered a landmark in India's constitutional history.**
- Consider the following provisions with respect to the Act:
- 1. It proposed the establishment of an All-India Federation consisting of British Indian Provinces and Princely States.
- 2. It abolished the system of dyarchy in the provinces and introduced it at the Centre.
- 3. It granted the right to vote to all Indian citizens who had attained the age of 18.
- 4. It established the Reserve Bank of India to control the currency and credit of the country.
- How many of the above provisions were part of the Act?
- (a) Only one (b) Only two (c) Only three (d) All four

- Ans C
- Provision 1 is correct. A key feature of the Act was the proposal for an All-India Federation. This federation was to be composed of the Governor's Provinces of British India and the Princely States that chose to accede. However, this federal structure never came into being because the requisite number of Princely States did not agree to join, as they were unwilling to surrender their sovereignty.
- Provision 2 is correct. The Act abolished the unpopular system of dyarchy at the provincial level, which had been introduced by the Act of 1919. In its place, it introduced 'provincial autonomy', where the entire provincial administration was placed under ministers responsible to the legislature. Simultaneously, the Act proposed the introduction of dyarchy at the federal (Central) level, dividing federal subjects into 'Reserved' and 'Transferred' categories. This part also never came into effect due to the failure of the federation to materialize.

- Provision 3 is incorrect. The Act of 1935 extended the franchise, but it did not grant universal adult suffrage. The right to vote was still based on property and educational qualifications. It enfranchised approximately 14% of the population of British India, which was a significant increase from before but fell far short of universal suffrage. The age of 18 is also incorrect; the age criterion was generally 21 for those who met the other qualifications.
- Provision 4 is correct. The Act provided for the establishment of a Federal Bank, and in pursuance of this, the Reserve Bank of India was established on April 1, 1935. Its primary role was to regulate the issue of bank notes and keep reserves to secure monetary stability in India, and generally to operate the currency and credit system of the country to its advantage.

Q2

- Consider the following statements: **Statement I: The Buddhist Sangha was open to all individuals, irrespective of their Varna, and played a crucial role in the rapid spread of Buddhism.**
- Statement II: The teachings of Buddha were primarily in Pali, the language of the common people, which made the doctrine accessible to the masses.
- Statement III: The patronage of powerful monarchs like Ashoka of the Mauryan dynasty and Kanishka of the Kushan dynasty provided significant impetus to the propagation of Buddhism.
- Which one of the following is correct in respect of the above statements?
- (a) Both Statement II and Statement III are correct and both of them explain Statement I
- (b) Both Statement II and Statement III are correct but only one of them explains Statement I
- (c) Only one of the Statements II and III is correct and that explains Statement I
- (d) Neither Statement II nor Statement III is correct

- Ans A
- Statement I is the primary assertion. It correctly states that the Buddhist Sangha (monastic order) was a key institution for the dissemination of the faith and was remarkably inclusive for its time, admitting members from all social strata without Varna-based discrimination. This democratic character was a major reason for its appeal and rapid growth.
- Statement II provides a valid explanation for the spread of Buddhism. The Buddha deliberately chose to teach in Pali, the vernacular language of the masses in Magadha and surrounding regions, rather than in Sanskrit, the language of the elite and Vedic scriptures. This made his teachings directly accessible and understandable to the common people, contributing significantly to the religion's popularity and spread. This directly explains how the Sangha could be open and attract a wide following

- Statement III also provides a valid explanation for the spread of Buddhism. Royal patronage was a critical factor in the elevation of Buddhism from a regional sect to a world religion. The Mauryan emperor Ashoka adopted Buddhism after the Kalinga war and used his vast imperial resources to propagate it across India and abroad (e.g., Sri Lanka, Southeast Asia). Later, the Kushan emperor Kanishka also became a great patron, convening the Fourth Buddhist Council and facilitating its spread along the Silk Road into Central Asia and China. This patronage provided the necessary political and financial support for the Sangha's activities.
- Therefore, both Statement II (use of vernacular language) and Statement III (royal patronage) are correct and are primary reasons that explain the success and spread of Buddhism and its Sangha, as mentioned in Statement I.

Q3

- **With reference to the core teachings of Jainism, consider the following:**
- 1. Anekantavada
- 2. Syadvada
- 3. Triratnas
- 4. Brahmacharya
- Which of the above are considered fundamental principles or paths within Jain philosophy?
- (a) 1 and 2 only (b) 3 and 4 only (c) 1, 2 and 3 only (d) 1, 2, 3 and 4

- Ans D
- Anekantavada is a core metaphysical doctrine of Jainism. It translates to the 'theory of manifold nature of reality' or 'non-absolutism'. It posits that ultimate truth and reality are complex and have multiple aspects, and no single viewpoint can capture the entire truth. This principle promotes intellectual tolerance and the understanding that different perspectives can hold partial truths.
- Syadvada is the logical and linguistic expression of Anekantavada. It is the 'theory of conditional predication', which states that any expression of truth is conditional and should be prefaced with 'syad' (perhaps or maybe). It suggests that any statement can only be true from a certain point of view (naya), thus avoiding dogmatic assertions.

Q4

- Consider the following statements.
- **Statement I: Alexander's invasion of India in 326 BCE did not result in a long-lasting Greek empire in the Indian subcontinent.**
- **Statement II: Alexander's campaign was cut short by a mutiny in his army at the river Hyphasis (Beas), and his administrative arrangements in the conquered territories collapsed soon after his death.**
- Which one of the following is correct in respect of the above statements?
- (a) Both Statement-I and Statement-II are correct and Statement-II is the correct explanation for Statement-I
- (b) Both Statement-I and Statement-II are correct and Statement-II is not the correct explanation for Statement-I
- (c) Statement-I is correct but Statement-II is incorrect
- (d) Statement-I is incorrect but Statement-II is correct

- Ans a
- Statement I is correct. Despite his military victories, including the hard-fought Battle of Hydaspes against King Porus, Alexander's invasion did not lead to the establishment of a durable Greek empire in the Indian subcontinent. His stay in India was brief (about 19 months), and his direct control was limited to the northwestern region. The political impact was short-lived, as his arrangements quickly unraveled.
- Statement II is correct. This statement provides the key reasons for the failure to establish a lasting empire. Alexander's eastward march was famously halted at the Hyphasis (Beas) river when his soldiers, exhausted from years of campaigning and intimidated by reports of the powerful Nanda army further east, mutinied and refused to proceed. This forced Alexander to retreat. The administrative structure he left behind, consisting of Greek satraps, was fragile.

Q5

- **Consider the following statements regarding the administration of the Mauryan Empire:**
- 1. The administration was highly centralized, with the king being the supreme source of all authority.
- 2. The empire was divided into provinces, each governed by a Kumara (prince) or a trusted official.
- 3. Megasthenes describes a municipal administration for Pataliputra managed by a council of 30 members, divided into six committees.
- 4. The state exercised significant control over the economy, including state-owned lands (sita), mines, and trade.
- How many of the above statements are correct?
- (a) Only one (b) Only two (c) Only three (d) All four

- Ans D
- The Mauryan administration was renowned for its efficiency, complexity, and high degree of centralization, a model for later Indian polities.
- Statement 1 is correct. The Mauryan government was a highly centralized bureaucracy. The king (Raja) was the pivot of the administration and the ultimate source of all executive, legislative, and judicial power. He was assisted by a council of ministers (Mantriparishad), but the final authority rested with him.
- Statement 2 is correct. For administrative convenience, the vast empire was divided into provinces. Key provinces like Taxila, Ujjain, Tosali, and Suvarnagiri were governed by viceroys, who were often princes of the royal blood, known as Kumaras or Aryaputras. This system ensured both central control and effective regional governance.

- Statement 3 is correct. Megasthenes, in his Indica, provides a detailed account of the administration of the capital city, Pataliputra.
- He mentions that the city was managed by a municipal commission of 30 members, which was further divided into six boards or committees of five members each.
- These committees were responsible for various functions, including industrial arts, care of foreigners, registration of births and deaths, trade and commerce, inspection of manufactured goods, and collection of sales tax.

- Statement 4 is correct. The Mauryan state had a strong command over the economy. The Arthashastra details numerous superintendents (Adhyakshas) managing different economic activities.
- The state owned and managed vast agricultural lands called sita lands, supervised by the Sitadhyaksha.
- It also held a monopoly over mines (Akaradhyaksha) and regulated trade and commerce through officials like the Panyadhyaksha (Superintendent of Commerce).

Q6

- Consider the following statements.
- **Statement I:** Ashoka's policy of Dhamma was a new religion that he sought to impose upon his subjects after his conversion to Buddhism.
- **Statement II:** The principles of Dhamma, as outlined in his edicts, were broadly secular and ethical in nature, emphasizing tolerance, non-violence, and respect for elders, and were aimed at promoting social harmony in a diverse empire.
- Which one of the following is correct in respect of the above statements?
- (a) Both Statement-I and Statement-II are correct and Statement-II is the correct explanation for Statement-I
- (b) Both Statement-I and Statement-II are correct and Statement-II is not the correct explanation for Statement-I
- (c) Statement-I is correct but Statement-II is incorrect
- (d) Statement-I is incorrect but Statement-II is correct

- Ans D
- Statement I is incorrect. Ashoka's Dhamma was not a new religion, nor was it synonymous with Buddhism.
- While Ashoka was personally a Buddhist and was inspired by its teachings, his Dhamma was a code of ethical and moral conduct intended for all his subjects, regardless of their religious affiliation.
- He did not seek to impose Buddhism on his people but rather to establish a set of universal social norms that would be acceptable to all, including Brahmanas, Jains, and Ajivikas.
- His appointment of Dhamma Mahamattas to propagate these principles, rather than using the Buddhist Sangha exclusively, supports this interpretation.

- Statement II is correct. The principles of Dhamma, as detailed in Ashoka's Major and Minor Rock Edicts, are broadly secular and ethical.
- The core tenets included non-violence (ahimsa), tolerance towards all religious sects, obedience to parents, respect for Brahmanas and Sramanas, humane treatment of servants and slaves, and general social welfare.
- The primary objective of this policy was to solve the socio-political problems of a vast and diverse empire, which had multiple religions, cultures, and languages.
- By promoting a common ethical code, Ashoka aimed to foster social harmony, reduce sectarian conflict, and consolidate his empire through cultural and ideological means rather than just military force.

Q7

- Which of the following pairs is/are correctly matched? **Site School/Material**
- 1. Sanghol - Mathura School (Red Sandstone)
- 2. Takht-i-Bahi - Gandhara School (Stucco)
- 3. Ghantasala - Amaravati School (White Marble/Limestone)
- Select the correct answer using the code given below:
- (a) 1 and 2 only (b) 2 and 3 only (c) 1 only (d) 1, 2 and 3

- Ans D
- Pair 1 is Correct: Sanghol (Punjab) yielded a massive hoard of 117 sculptures in 1985. Despite being in the northwest, these were made of spotted red sandstone and stylistically belonged to the Mathura school, indicating they were imported via trade routes.
- Pair 2 is Correct: Takht-i-Bahi (Pakistan) is a premier Gandhara site known for its well-preserved monastery and extensive use of stucco (lime plaster) for sculpture, which replaced stone in the later Gandhara phase.
- Pair 3 is Correct: Ghantasala (Andhra Pradesh) is an important Buddhist site of the Vengi region (Amaravati school), utilizing the characteristic white limestone.

Q8

- The 'Bangla roof', characterized by its distinct curved cornice, was a hallmark of the Bengal School of Architecture. Which of the following best explains the functional reason for this design?
- (a) To provide structural support for massive marble domes.
- (b) To act as a defensive feature against northern invasions.
- (c) To reflect the imperial grandeur of the Delhi Sultanate.
- (d) To facilitate the quick drainage of heavy monsoon rainwater.

- Ans D
- The Bengal School of Architecture (1203–1573 AD) is one of the most prominent examples of environmental adaptation in Indian history. In the deltaic region of Bengal, which experiences some of the highest rainfall in the subcontinent, the traditional vernacular architecture used bamboo and thatch to create curved roofs.
- The regional Sultanate architects adopted this curved 'Bangla' roof into their permanent brick structures, such as the Qadam Rasul Mosque. The primary functional purpose was to ensure that heavy monsoon rainwater drained off the building rapidly, preventing waterlogging and structural decay that would otherwise affect flat-roofed buildings.



Q9

- Consider the following statements regarding the literary work Amuktamalyada:
- 1. It was composed by Krishnadevaraya in the Telugu language and describes the wedding of the deity Ranganayaka and the poet-saint Andal.
- 2. The work serves as a comprehensive treatise on political philosophy and administrative principles for the Vijayanagara Empire.
- Which of the above statements are incorrect?
- (a) 1 only (b) 2 only (c) Both 1 and 2 (d) Neither 1 nor 2

- Ans B
- Statement 1 is correct. Amuktamalyada is a celebrated Telugu literary work authored by Krishnadevaraya, one of the greatest rulers of the Vijayanagara Empire. The poem narrates the devotional legend of Andal, a Vaishnavite poet-saint, and her mystical union with Lord Ranganatha (also referred to as Ranganayaka). The work is deeply rooted in bhakti (devotional) tradition and is admired for its refined Telugu diction, emotional depth, and religious symbolism.
- Statement 2 is incorrect. While Amuktamalyada does contain important verses on rajadharma (duties of a king), advice to rulers, and ethical governance, it cannot be classified as a comprehensive treatise on political philosophy or administration. These political ideas appear as embedded reflections within a devotional narrative rather than as a systematic or exhaustive manual of governance.

Q10

- With reference to the classification of musical instruments (Vadyas) in the Natyashastra, consider the following statements:
- 1. Avanaddha Vadya refers to percussion instruments that produce sound through a stretched membrane.
- 2. Sushira Vadya describes instruments where sound is produced by a vibrating column of air.
- 3. Ghana Vadya are solid instruments that do not require tuning and produce sound through striking or friction.
- Which of the above statements are correct?
- (a) 1 and 2 only (b) 1 and 3 only (c) 2 and 3 only (d) 1, 2 and 3

- Ans D
- • Statement 1 is correct; Avanaddha Vadya (Membranophones) include drums like the Tabla, Mridangam, and Dholak, where a skin membrane is struck to create rhythm.
- Statement 2 is correct; Sushira Vadya (Aerophones) are wind instruments, such as the Flute, Shehnai, and Nadaswaram, which utilize air flow through a hollow tube.
- Statement 3 is correct; Ghana Vadya (Idiophones) are instruments made of solid materials—metals or wood—that vibrate to produce sound, such as the Manjira (cymbals), Ghatam (clay pot), and Khartal. Unlike the other categories, Ghana Vadyas typically do not have strings or membranes that need to be tuned to a specific pitch.

Q11

- The "Bani Thani" painting, characterized by elongated facial features and almond-shaped eyes, belongs to which school of Rajasthani painting?
- (a) Jodhpur School
- (b) Mewar School
- (c) Kishangarh School
- (d) Bundi School

- Ans C

- Consider the following statements regarding the evolution of the Buddha image in Post-Mauryan art:
- 1. The Gandhara school is credited with the first anthropomorphic representations of the Buddha, modeled on the Greek god Apollo.
- 2. The Mathura school initially depicted the Buddha with a shaved head, which was later replaced by the snail-shell curl style.
- 3. The Amaravati school strictly adhered to aniconic representation and never depicted the Buddha in human form.
- How many of the above statements are incorrect?
- (a) Only one (b) Only two (c) All three (d) None

- Ans a
- Statement 1 is Correct: The Gandhara school, influenced by Hellenistic realism, created the first human images of the Buddha, borrowing physiognomy from Greek deities like Apollo (youthful, wavy hair).
- Statement 2 is Correct: Early Mathura images (Kushan period) often showed a shaven-headed Buddha or the "Kapardin" type (hair tied in a coil). The ubiquitous snail-shell curls became standard later, particularly towards the Gupta period.

- Consider the following statements:
- Statement I: The provincial schools of architecture represent a creative 'localization' of the imperial Indo-Islamic tradition.
- Statement II: The regional architects adapted the central architectural vocabulary to suit local climatic conditions and the availability of indigenous materials. Which one of the following is correct in respect of the above statements?
- (a) Both Statement-I and Statement-II are correct and Statement-II is the correct explanation for Statement-I
- (b) Both Statement-I and Statement-II are correct and Statement-II is not the correct explanation for Statement-I
- (c) Statement-I is correct but Statement-II is incorrect
- (d) Statement-I is incorrect but Statement-II is correct

- Ans a
- Statement I is correct; the provincial schools (Bengal, Malwa, etc.) were not mere imitations of Delhi. They were creative reinterpretations that gave birth to unique styles.
- Statement II is correct and provides the explanation. This "localization" happened because architects had to solve practical problems: Bengal used brick because it had no stone; Malwa used "baolis" to combat heat; Bengal used curved roofs to shed heavy rain.

- Which of the following monarchs is traditionally credited with the authorship of the Sanskrit plays Ratnavali and Priyadarsika, which center on the amorous adventures of King Udayana?
- (a) Krishnadevaraya
- (b) Ashoka Maurya
- (c) Raja Bhoja Paramara
- (d) Harshavardhana

- Ans D
- Emperor Harshavardhana (r. 606–647 CE) of the Pushyabhuti dynasty was a distinguished patron of learning and an accomplished playwright. He is traditionally credited with the authorship of three Sanskrit plays: Ratnavali, Priyadarsika, and Nagananda.
- While Nagananda is a serious drama with Buddhist overtones, Ratnavali and Priyadarsika are categorized as "naticas" (light, four-act plays) that deal with courtly romance, palace intrigue, and the witty adventures of King Udayana of Vatsa.

- Which one of the following best describes the term 'Raga' in the context of Indian classical music?
- (a) A collection of different musical instruments played together in an ensemble.
- (b) A specific rhythmic cycle consisting of a fixed number of beats.
- (c) A set of lyrics specifically written in praise of a deity.
- (d) A melodic framework for improvisation and composition based on a set of rules.

- Ans D
- In Indian classical music, a Raga is the fundamental melodic framework used for both composition and improvisation. It is much more than a simple scale or mode; it is a scientific and aesthetic melodic form that follows specific rules governing the selection of notes, their order, and the mood they evoke.
- Every Raga is defined by its Aroha (ascending movement) and Avaroha (descending movement), which may consist of five, six, or seven notes. Beyond technicality, a Raga is designed to delight and evoke specific emotions (Rasa) in the listener.
- While Western music focuses on harmony and chords, Indian music is primarily linear, focusing on the intricate development of a single Raga over a rhythmic cycle called a Tala.

- With reference to the cultural history of India, the term "Tasvir Khana" refers to:
- (a) A religious hall for debating the tenets of Din-i-Ilahi.
- (b) A formal imperial studio for the production of paintings.
- (c) A residential quarter for foreign ambassadors in the Mughal court.
- (d) A royal treasury for storing gold and silver coins.

- Ans B
- The term "Tasvir Khana" specifically refers to the imperial painting studio or atelier established during the reign of the Mughal Emperor Akbar. This institution was a structured workshop where artists, calligraphers, gilders, and bookbinders worked in a collaborative environment to produce illustrated manuscripts and individual paintings

- Consider the following statements:
- Statement-I: The Lepakshi murals are characterized by a stylistic decline in classical modeling. Statement-II: The Vijayanagara artists utilized a true fresco technique that allowed for greater naturalism and three-dimensionality.
- Statement-III: The murals at Lepakshi adopted a two-dimensional profile style with prominent black outlines and an absence of blue.
- Which one of the following is correct in respect of the above statements?
- (a) Both Statement II and Statement III are correct and both of them explain Statement I.
- (b) Both Statement II and Statement III are correct but only one of them explains Statement I.
- (c) Only one of the Statements II and III is correct and that explains Statement I.
- (d) Neither Statement II nor Statement III is correct.

- Ans C
- Statement-I is correct. The murals of Lepakshi show a stylistic shift away from the classical modeling seen in earlier traditions such as Ajanta. Instead of rounded, volumetric figures with subtle shading, the figures appear flatter and more linear in treatment.
- Statement-II is incorrect. The Vijayanagara painters did not employ the true fresco (buon fresco) technique extensively. Instead, they generally used the fresco-secco method (painting on dry plaster). This method did not inherently promote greater naturalism or strong three-dimensional modeling. In fact, the Lepakshi murals display reduced modeling and less volumetric depth compared to earlier classical examples.

- Statement-III is correct. The Lepakshi murals are marked by a two-dimensional profile style, strong and prominent black outlines, decorative emphasis, and a noticeable absence of blue pigment. These stylistic traits explain the perceived decline in classical modeling referred to in Statement-I.

- Match the following sites with their respective architectural schools:
- Site | Architectural School
- 1. Gaur | A. Jaunpur School
- 2. Mandu | B. Bengal School
- 3. Bijapur | C. Malwa School
- 4. Jaunpur | D. Deccani/Bijapur School
- Select the correct answer using the code given below:
- (a) 1-B, 2-C, 3-D, 4-A
- (b) 1-A, 2-B, 3-C, 4-D
- (c) 1-C, 2-D, 3-A, 4-B
- (d) 1-D, 2-A, 3-B, 4-C

- Ans a
- Gaur (1-B) was a capital city and the epicenter of the Bengal School, home to monuments like the Qadam Rasul Mosque.
- Mandu (2-C) is the famous hilltop fortress-city that defines the Malwa School, known for the Jahaz Mahal and its advanced water systems.
- Bijapur (3-D) was the seat of the Adil Shahi dynasty, which produced the Deccani masterpiece, the Gol Gumbaz.
- Jaunpur (4-A) was the capital of the Sharqi dynasty, celebrated for the Atala Masjid and its unique propylon screens.